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ABSTRACT

A survey course syllabus of Asian philosophy is presented. For each period of dates in the semester course, a reading assignment was made, discussion topics and questions proposed, and supplementary readings and sources suggested. The course focused on Indian philosophy, Buddhism and Hinduism, and Chinese philosophy, specifically Confucian thought. High school teachers could find the readings listed a helpful resource for teaching about Asia. (DB)

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SYLLABUS

PHILOSOPHY 323

READINGS IN ASIAN THOUGHT

Fall, 1989

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December 29, 1989

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READINGS IN ASIAN THOUGHT
PHILOSOPHY 323
Fall, 1989
INSTRUCTOR: BURTON HURDLE

Studying philosophy and being philosophical involve a number of features. Included among them are the following. 1) Philosophy is a critical approach to all subjects. 2) Philosophy is a style of life, a way of looking at the world, a life of ideas or reason, living thoughtfully. 3) We look to this activity to help us free ourselves of our prejudices. 4) The study of philosophy helps show us the the consequences of our beliefs and actions, and their possible inconsistencies. 5) The study of philosophy will help us to justify our beliefs, ideas, and actions. 6) Being philosophical involves the ability to see beyond our own egocentric situations. 7) Being philosophical involves making our ideas, beliefs, and assumptions explicit. 8) Being philosophical involves a disposition or willingness to be critical: to question everything, including one's deepest convictions and beliefs. Moreover, one must be prepared to revise or abandon unfounded or insupportable beliefs. To develop some mastery and understanding of and commitment to these eight points constitutes a major goal or purpose of this course.

This course is a survey of Asian philosophy. First, we shall examine the dominant features of Indian philosophy. After a historical survey of Indian philosophy, we shall examine the nature and outlook of the Vedas and the Upanishads. The major contributions of the Samkaya, Yoga, Nyaya, Vaisheshika, and Vedanta schools will be considered. It is important to gain some understanding of Hindu deities Vishnu, Shiva, and Kali and their role in Indian philosophy. The discussion of contemporary Indian thought will focus on the life and work of M. K. Gandhi. Second, we shall survey the development of Buddhism from Hinduism, the basic teachings of the Buddha, and the growth of various schools of Buddhist thought. We shall focus our attention in this unit on the Buddhist concept of the self. Third, after an examination of the character and history of Chinese philosophies, our study will converge on Confucian thought. How is the well-being of society to be achieved? What is the goal of government and how should it function? What is the correct understanding of 'jen,' 'li,' 'yi,' 'hsueh,' and a number of other terms which constitute the heart of Confucian thought? What are the relationships which bind people together, and what is the nature of filial piety? Throughout the course, we will work as closely as possible with primary texts and sources. Our second goal: to gain some mastery over these issues.

The primary textbook for the class will be John M. Koller's Oriental Philosophies, second edition. Copies are available in the bookstore. In addition, I have listed a number of other important books and articles as supplementary readings for each unit. Most of these sources are available in the library and we will rely heavily upon some of them.

There will be four tests during the semester- all are scheduled on the following Course Outline. In addition, there will be three short papers on various topics. More about these later. In calculating your final grade in the course the test grades count 70%, papers count 20%, and attendance and participation count 10%. As you will see from the Course Outline, we are planning several field trips/visits, films, and visiting speakers.

COURSE OUTLINE
READINGS IN ASIAN THOUGHT
PHILOSOPHY 323

Dr. Burton Hurdle
101 Colson Hall
524-5521, 5131

Fall, 1989
Monday and Wednesday

CL	DATE	DISCUSSION TOPIC / CLASS ACTIVITIES
1	8/28	Introduction to the course: policies and procedures Dominant Features of Indian Philosophy
2	8/30	Dominant Features of Indian Philosophy
-	9/04	Labor Day Holiday. No class
3	9/06	Historical Survey of Indian Philosophy First Paper Due: Attitudes Toward Suffering in Contemporary America
4	9/11	Historical Survey of Indian Philosophy
5	9/13	The Vedas and the Upanishads
6	9/18	The Vedas and the Upanishads
7	9/20	FIRST TEST. Review above materials
8	9/25	Society and Philosophy
9	9/27	Self and the World: Samkhya-Yoga
10	10/02	Self and the World: Samkhya-Yoga Guest Lecturer: Professor Janeshwar Upadhyay, Virginia State University, "Indian Philosophy and Yoga"
11	10/04	Knowledge and Reality: Nyaya-Vaisheshika Second Paper Due: Samkhya and Yoga
12	10/09	Knowledge and Reality: Nyaya-Vaisheshika
13	10/11	Change and Reality: Vedanta Visit to College of William and Mary for lecture: Prof. Roger Ames, University of Hawaii, "Taoism," depart 4:00 p.m.
14	10/16	Change and Reality: Vedanta
15	10/18	SECOND TEST. Review above materials. Midterm.

(continued)

16	10/23	Theistic Developments: Vishnu, Shiva, Kali
17	10/25	The Continuing Tradition Third Paper Due: Vishnu, Shiva, Kali Showing of Gandhi directed by Richard A. Attenborough, Part I, 3:30, Colson Hall
18	10/30	Buddhism and Suffering: Basic Teachings Showing of Gandhi directed by Richard A. Attenborough, Part II, 3:30, Colson Hall
19	11/01	Buddhism and Suffering: Basic Teachings
20	11/06	Buddhism: Historical Considerations
21	11/08	Buddhism: Historical Considerations
22	11/13	THIRD TEST. Review above materials
23	11/15	Buddhism: The Nature of the Self
24	11/20	Buddhism: The Nature of the Self
25	11/22	Basic Characteristics of Chinese Philosophy
26	11/27	Chinese Philosophies: Historical Perspectives
27	11/29	Chinese Philosophies: Historical Perspectives
28	12/04	Confucianism
29	12/06	Confucianism Visit to Virginia Museum of Fine Arts for tour focusing on Indian bronzes, icons, and statuary; Indian palm leaf texts; Tibetan and east Asian Buddhist icons; artifacts from Shang and Chou Dynasties; Chinese Ceramics from the Percival David Foundation
30	12/11	Confucianism
31	12/12	FOURTH TEST. Review above materials

DOMINANT FEATURES OF INDIAN PHILOSOPHY*

I. DATES: August 28 - August 30, 1989

II. READING ASSIGNMENT: John M. Koller, Oriental Philosophies, pp. 7-14.

III. DISCUSSION TOPICS AND QUESTIONS

1. How can Indian philosophy by characterized? What are its general features, its unique qualities? We shall begin an ongoing comparison of Indian philosophy with Western philosophy.
2. The fact of human suffering was a major force in the development of Indian thought. What are the reasons and causes for human suffering? What is the nature of suffering?
3. We will consider two possible approaches to the problem of suffering. If suffering is understood to be the result of a gap between what one is and has and what one desires to be and to have, then a) one can adjust what one is and has to what one desires to be and to have, or b) one can adjust one's desires to what one is or has.
4. Indian philosophy has tended to take the second approach. Why, then, do self-control, self-discipline, and self-knowledge become so important?
5. How is the term darshana to be understood? If we understand it as 'vision,' how can one vision or view of reality be justified over another? Does the very concept of justification function in Indian thought as it does in Western philosophy? How does it function?
6. What is the relation between philosophy and religion in Western thought? How should this distinction be handled in Indian philosophy?
7. Where does responsibility for the human condition lie? How does the notion of karma fit into this picture?
8. Why is non-attachment important in Indian thought?

IV. SUGGESTED SUPPLEMENTARY READINGS AND SOURCES

1. Koller, John M. Oriental Philosophies. 2nd. ed. New York: Charles Scribner's Sons, 1985. See the Glossary of Oriental Words, pp. 347-361.

2. Larson, Gerald James, "The Relation Between 'Action' and 'Suffering' in Asian Philosophy," Philosophy East and West, v. XXXIV, no. 4, Oct. 1984, pp. 351-356.

3. Radhadrishnan, Sarvepalli. Indian Philosophy. 2 volumes. London: George Allen and Unwin, Ltd., 1923. See Volume I, Chapter 1 on general characteristics of Indian philosophy and the value of studying Indian thought (pp. 21-60). (continued)

* Since John Koller's book is the central text around which the course is organized, it is convenient to use his chapter titles as section headings.

4. Reese, William L. Dictionary of Philosophy and Religion: Eastern and Western Thought. New Jersey: Humanities Press, 1980. A useful resource for Sanskrit and Chinese terms and concepts.

5. Stutley, James and Margaret Stutley. Harper's Dictionary of Hinduism: Its Mythology, Folklore, Philosophy, Literature, and History. 1977.

6. Upadhyaya, K. N., "Some Reflections on the Indian View of Philosophy," in Indian Philosophy: Past and Future.

HISTORICAL SURVEY OF INDIAN PHILOSOPHY

I. DATES: September 6 - September 11, 1989

II. READING ASSIGNMENT: John M. Koller, Oriental Philosophies, pp. 14-18.

III. DISCUSSION TOPICS AND QUESTIONS

1. This discussion will focus on the major periods of Indian thought: the Vedic Period (1500 B.C. to 700 B.C.), the Epic Period (800 B.C. to 200 A.D.), the Sutra Period (400 B.C. to 500 A.D.), the Commentary Period (400 A.D. to 1700 A.D.), and the Renaissance Period (1800 A.D. to the present).
2. How is the Vedic Period to be characterized? What sorts of questions did the authors of the Upanishads pose, and how were they answered? What are the major themes of the Rig Veda, Sama Veda, Yajur Veda, and Atharva Veda?
3. How is the Epic Period to be characterized? His is it different from the Vedic Period? What are the main themes of the Mahabharata and the Ramayana? Perhaps the single most studied part of the Mahabharata is the Bhagavad Gita. What is this book about? With what subjects do the Dharma Shastras, Artha Shastra, and Manu Shastra deal?
4. What is the significance of the Sutra Period? What are the Sutras of this period, and with what issues do they deal?
5. How is the Period of the Great Commentaries to be characterized? Major figures during this period include the commentators Shankara, Ramanuja, and Madhva. Characterize the work of these three thinkers.
6. What are the major features of the Renaissance Period? How did Western thought influence Indian philosophy during this period? Major figures of this period include Ram Mohun Roy, M. K. Gandhi, R. Tagore, Ramakrishna, Aurobindo, Vevikananda, and Radhadrishnan. Characterize the work of these thinkers.

IV. SUGGESTED SUPPLEMENTARY READINGS AND SOURCES

1. Dasgupta, Surendranath. A History of Indian Philosophy. 5 volumes. Cambridge: Cambridge University Press, 1922-1955. A standard reference work on the history of Indian philosophy.

2. Mohanty, Jitendra. N., "Indian Philosophy," in The New Encyclopaedia Britannica (Macropaedia, v. 9, pp. 313-334). 15th edition, 1974.

3. Radhakrishnan, Sarvepalli. Indian Philosophy. 2 volumes. London: Allen and Unwin, 1923. A standard refererence work on the history of Indian philosophy.

(continued)

HISTORICAL SURVEY OF INDIAN PHILOSOPHY (continued)

4. Smart, Ninian, "Indian Philosophy," in Paul Edwards, ed. Encyclopedia of Philosophy. New York: Macmillan Publishing Co., 1967 (v. 4, pp. 155-169).

5. See the enclosed bibliography of the history of Indian philosophy prepared by Prof. K. N. Upadhyaya of the University of Hawaii.

THE VEDAS AND THE UPANISHADS

I. DATES: September 13 - September 18, 1989

II. READING ASSIGNMENTS: John M. Koller, Oriental Philosophies, pp. 19-37. Selected Hymns from Rig Veda and the Atharva Veda: Hymn of Creation, Praise of Time, Hymn to Prajapati, and Purushasukta (handouts).

III. DISCUSSION TOPICS AND QUESTIONS

1. We shall begin with a brief survey of Indus culture, including: characteristics of Indus Valley or Harappan civilization, life in the city of Mohenjo Daro, Aryanization of the subcontinent, rise of Sanskrit language. Use of large wall maps and other visual aids.
2. What is the nature of Vedic thought? While it clearly has a liturgical function, to what extent is it philosophical? What are the characters of the deities Agni, Indra, and Vac?
3. What concepts of creation are to be found in the Vedas? According to the Vedas, what is the origin of existence? How can existence come from nonexistence. We shall examine the Hymn of Creation or the Hymn of Origins from the tenth book of the Rig Veda. One of the great insights of the Vedas: fundamental reality is beyond language and logic.
4. The dominant question of the Upanishads has to do with the nature of ultimate reality and the nature of the self. What is Brahman and Atman?

IV. SUGGESTED SUPPLEMENTARY READINGS AND SOURCES

1. Nikhilananda, Swami. The Upanishads: A One-Volume Abridgement. New York: Harper and Row, 1964. A good source of Vedic texts.

2. O'Flaherty, Wendy Doniger, trans., editor, and annotator. The Rig Veda: An Anthology. New York: Viking Penguin, Inc., 1981. O'Flaherty's annotations and notes make this a useful student edition.

3. Radhakrishnan, Sarvepalli. Indian Philosophy. Volume 1. See Chapter II on the Rg-Veda (pp. 63-116); Chapter III on the Transition to the Upanisads (pp. 117-136); and Chapter IV on the Upanisads (pp. 137-270).

4. Radhakrishnan, Sarvepalli and Charles A. Moore. A Source Book in Indian Philosophy. New Jersey: Princeton University Press, 1957. See Chapter I on the Vedas and Chapter II on the Upanisads (pp. 3-96).

5. Zaehner, R. C., trans. and editor. Hindu Scriptures. London: J. M. Dent and Sons, 1966. Contains selections from the Rig-Veda and the Atharva-Veda; selections from the Upanishads; the Bhagavad-Gita. A useful and inexpensive student edition.

SOCIETY AND PHILOSOPHY

I. DATE: September 25

II. READING ASSIGNMENTS: John M. Koller, Oriental Philosophies, pp. 38-51.
Selections from the Bhagavad Gita.

III. DISCUSSION TOPICS AND QUESTIONS

1. For many who sought Atman-realization, the Upanishads were not accessible. They had to seek other means of instruction. Gradually, a number of poems, tales, and other texts emerged which gave the ordinary person guidelines for the sort of life which would lead to the realization of Atman. The Bhagavad Gita is perhaps the best example of this extensive literature.
2. The Bhagavad Gita deals with two large questions: a) What is the relation between the ordinary empirical self and the ultimate self or Atman? Likewise, what is the relation between the ordinary empirical reality and the ultimate reality or Brahman? b) By what means can one come to realize or experience that ultimate self, or ultimate reality? These questions will be considered in some detail.
3. What are the aims of human life? What values define the good life? We shall examine the notions of virtuous living (dharma), means of life (artha), enjoyment (kama), and self-liberation (moksha). The Laws of Manu will provide insight into these values.
4. What is the nature of the Indian system of social classification (varna)? What are the major features of the Brahmana, Kshatriya, Vaishya, and Shudras? What are some of their respective rights and duties?
5. What are the four ashramas or stages of life?

IV. SUGGESTED SUPPLEMENTARY READINGS AND SOURCES

1. Creel, Austin B., "The Reexamination of dharma in Hindu Ethics," Philosophy East and West, v. 25, no. 2, April, 1975, pp. 161-173.

2. Dasgupta, Surendranath. A History of Indian Philosophy. Volume II. See Chapter XIV on the Philosophy of the Bhagavad-Gita (pp. 437-553).

3. DuBois, Abbe J. A. and Henry K. Beauchamp. Hindu Manner, Customs, and Ceremonies. 3rd edition. Oxford: Clarendon Press, 1906. Although certain Eurocentric biases are evident in this book, it presents an extensive account of the subject.

(continued)

4. Edgerton, Franklin, trans. The Bhagavad Gita. New York: Harper and Row, 1944. A scholarly translation with lengthy interpretation. See Part II, pp. 105-194.

5. Fingarette, Herbert, "Action and Suffering in the Bhagavadgita," Philosophy East and West, v. XXXIV, no. 4, October, 1984, pp. 357-369.

6. Prabhavananda, Swami and Christopher Isherwood, trans. Bhagavad Gita: The Song of God. New York: New American Library, 1944. A basic English translation at an inexpensive price.

7. Radhakrishnan, Sarvepalli. Indian Philosophy. Volume I. See Chapter VIII on Epic Philosophy (pp. 477-518) and Chapter IX on the Theism of the Bhagavadgita (pp. 519-580).

8. Radhakrishnan, Sarvepalli and Charles A. Moore. A Source Book in Indian Philosophy. See Chapter III, The Bhagavad-Gita (pp. 101-163); Chapter IV, selections from the Mahabharata (pp. 164-171); and Chapter V, the Laws of Manu (pp. 172-192).

SELF AND THE WORLD: SAMKHYA-YOGA

I. DATES: September 27 - October 2, 1989

II. READING ASSIGNMENT: John M. Koller, Oriental Philosophies, pp. 52-69.

III. DISCUSSION TOPICS AND QUESTIONS

1. Samkhya is one of the six orthodox systems of Indian philosophy. It is attributed to Kapila (7th century B.C.) and is perhaps the oldest school to consider the relationship of the self to the not-self. What are the major features of this school?
2. According to the Samkhya philosophers, causality must exist in order for human experience to be intelligible. Indeed, the experiencable world is of the nature of prakriti. How is prakriti to be characterized? What are the different tendencies of which it is composed? Through different combinations of these principles (sattva, rajas, tamas) we can account for the evolution of the world.
3. The Samkhya philosophers called pure consciousness or ultimate Subject purusha. Ishvara Krishna argues for the existence of purusha in the Sankhya-Karika (3rd or 4th century A.D.). We shall examine carefully these arguments regarding causation, especially Ishvara Krishna's arguments. Why is causality an important issue for Samkhya philosophy?
4. Samkhya theory of causality, called satkaryavada, presents a number of arguments to show that the effect exists (pre-exists) in the cause. What are these arguments? What objections can be posed to this line of reasoning?
5. What is the relationship between prakriti and purusha?
6. In what way is yoga a response to the Samkhya account of the nature of the empirical self and the world? Generally, how is yoga to be understood? What is the objective in the practice of yoga?
7. In the Yoga Sutras, Patanjali describes five forces which determine the actions of the embodied self- five forces of bondage: ignorance (avidya), ego-force (asmita), grasping attachment (raga), force of aversion (dvesa), and the will to live forever (abhinivesa). What is the nature of these forces?
8. Explain the eight groups of yogic techniques described by Patanjali for overcoming bondage.

IV. SUGGESTED SUPPLEMENTARY READINGS AND SOURCES

1. Dasgupta, Surendranath. A History of Indian Philosophy. Volume I. See Chapter III on the Kapila and the Patanjala Samkhya (pp. 208-273).

(continued)

2. Radhakrishnan, Sarvepalli. Indian Philosophy. Volume II. See Chapter IV on the Samkhya system (pp. 248-335) and Chapter V on the Yoga system of Patanjali (pp. 336-373).

3. Radhakrishnan, Sarvepalli and Charles A. Moore. A Source Book in Indian Philosophy. See Chapter XII on Samkhya which contains the Samkhya-Karika and portions of the Samkhya-Pravacana Sutra (pp. 424-452). See Chapter XIII on Yoga which contains selections from the Yoga Sutra (pp. 453-485).

4. See the enclosed bibliography of Samkhya-Yoga philosophy prepared by Prof. K. N. Upadhyaya of the University of Hawaii.

KNOWLEDGE AND REALITY: NYAYA-VAISHESHIKA

I. DATES: October 4 - October 9, 1989

II. READING ASSIGNMENT: John M. Koller, Oriental Philosophies, pp. 70-82.

III. DISCUSSION TOPICS AND QUESTIONS

1. What are the main features of the Nyaya school of philosophy. Describe its concern with logical and epistemological issues.
2. What is our knowledge of reality like? What are the main features of Nyaya analysis of knowledge? What is the Nyaya analysis of perceptual knowledge?
3. What are the four valid means of knowing, according to Nyaya? Elaborate on each of these means of knowing: perception, inference, comparison, and testimony (shabda). Is the Nyaya view heir to the same problems which trouble similar Western theories?
4. What are the main philosophical issues of the Vaisheshika school? According to this school, what are the seven categories of things which constitute objects of knowledge? Are any of these categories problematic?

IV. SUGGESTED SUPPLEMENTARY READINGS AND SOURCES

1. Mohanty, J. N., "Indian Theories of Truth: Thoughts on Their Common Framework," Philosophy East and West, v. XXX, no. 4, October, 1980, pp. 439-451.

2. Potter, Karl H. Encyclopedia of Indian Philosophies: Indian Metaphysics and Epistemology: The Tradition of Nyaya-Vaisesika Up to Gangesa. Volume 2. New Jersey: Princeton University Press, 1977. A scholarly account of these schools for the advanced student.

3. Radhakrishnan, Sarvepalli. Indian Philosophy. Volume II. See Chapter II on the Logical Realism of the Nyaya (pp. 29-175) and Chapter III on the Atomic Pluralism of the Vaisesika (pp. 176-247).

4. Radhakrishnan, Sarvepalli and Charles A. Moore. A Source Book in Indian Philosophy. See Chapter X on Nyaya for selections from the Nyaya-Sutras of Gotama (pp. 356-385). See Chapter XI on Vaisesika for selections from the Vaisesika Sutras (pp. 387-397) and the Padarthadharmasamgraha (pp. 397-423).

5. See the enclosed bibliography of Nyaya-Vaisheshika philosophy prepared by Prof. K. N. Upadhyaya of the University of Hawaii.

CHANGE AND REALITY: VEDANTA

I. DATES: October 11 - October 16, 1989

II. READING ASSIGNMENT: John M. Koller, Oriental Philosophies, pp. 83-99.

III. DISCUSSION TOPICS AND QUESTIONS

1. Perhaps the most widly known and studies of the Indian schools of philosophy is Vedanta. What are the main characteristics of Vedanta thought? What are the three main schools of Vedanta?
2. What is Shankara's view of reality? How does he refute the Samkhya and Vaisheshika positions on the nature of causation? What is Shankara's solution to the dilemma of causation?
3. How does Shankara analyze illusion? What is the role of ignorance in illusion? Elaborate Shankara's analysis of perceptual error.
4. How does Shankara classify the reality of objects of experience?
5. Explain Shankara's concept of two selves: the empirical self and the ultimate self?
6. How do Shankara, Ramanuja, and Madhva differ in their interpretation of the relations between selves, things, and Brahman?

IV. SUGGESTED SUPPLEMENTARY READINGS AND SOURCES

1. Dasgupta, Surendranath. A History of Indian Philosophy. Extensive references to various schools of Vedanta philosophy.

2. Deutsch, Eliot. Advaita Vedanta: A Philosophical Reconstruction. Honolulu: East-West Center Press, 1966.

3. Potter, Karl H. Encyclopedia of Indian Philosophies: Advaita Vedanta Up to Samkara and his Pupils. Volume 3. New Jersey: Princeton University Press, 1981.

4. Radhakrishnan, Sarvepalli. Indian Philosophy. Volume II. See Chapter VIII on the Advaita Vedanta of Samkara (pp. 445-658) and Chapter IX on the theism of Ramanuja (pp. 659-721).

5. Radhakrishnan, Sarvepalli and Charles A. Moore. A Source Book in Indian Philosophy. See Chapter XV on Vedanta for selections from the non-dualism of Samkara (pp. 509-543), the qualified non-dualism of Ramanuja (pp. 543-555), and Madhva's dualism (pp. 555-572).

6. See the enclosed bibliography of Vedanta philosophy prepared by Prof. K. N. Upadhyaya of the University of Hawaii.

THEISTIC DEVELOPMENTS: VISHNU, SHIVA, KALI

I. DATE: October 23, 1989

II. READING ASSIGNMENT: John M. Koller, Oriental Philosophies, pp. 100-116.

III. DISCUSSION TOPICS AND QUESTIONS

1. Deities like Vishnu, Shiva, and Kali have been called divine manifestations of reality: each one represents some dimension of reality. What different different dimensions of reality do each of these deities represent, and how is each characterized?
2. How does a philosophical approach differ from a religious approach in the attempt to understand the nature of ultimate reality?
3. What are the characteristics of Vishnu? The best known incarnation of Vishnu is Krishna who appears in the guise of Arjuna's charioteer in the Bhagavad Gita. In the 11th chapter of the Gita, Krishna grants Arjuna divine vision. Even then the vision of God is overwhelming to Arjuna. God's being cannot be grasped by ordinary human understanding.
4. What are the major features of Kali?
5. What are the major features of Shiva? Explain the symbolism in the statue of the Dancing Shiva.

IV. SUGGESTED SUPPLEMENTARY READINGS AND SOURCES

1. Hartshorne, Charles, "Theism in Asian and Western Thought," Philosophy East and West, v. XXVIII, no. 4, October, 1978, pp. 401-411.

2. O'Flaherty, Wendy Doniger. Hindu Myths: A Sourcebook Translated from the Sanskrit. New York: Viking Penguin Inc., 1975.

3. Siegel, Lee, "Commentary: Theism in Indian Thought," Philosophy East and West, v. XXVII, no. 4, October, 1978, pp. 419-423.

4. Thomas, Paul. Hindu Religion, Customs, and Manners. Bombay: D.B. Taraporevala Sons and Co., 1960.

THE CONTINUING TRADITION

I. DATE: October 25, 1989

II. READING ASSIGNMENT: John M. Koller, Oriental Philosophies, pp. 117-132.

III. DISCUSSION TOPICS AND QUESTIONS

1. We shall begin this discussion with a biographical sketch of M. K. Gandhi. Who was this man and why did he have such an impact upon India and the world?
2. How can Gandhi's philosophy be characterized? How is his philosophy a renewal of the ancient view of dharma or moral order?
3. What are the main points of Radhakrishnan's philosophy of religion?
4. What is Aurobindo's theory of social organization? In The Life Divine and Synthesis of Yoga, he depicts the sort of life attainable through comprehensive discipline or yoga. What is the nature of this life?
5. How can contemporary Indian thought be characterized?

IV. SUGGESTED SUPPLEMENTARY READINGS AND SOURCES

1. Chatterjee, Margaret. Contemporary Indian Philosophy. New York: Humanities Press, 1974.

2. Fischer, Louis. Gandhi: His Life and Message for the World. New York: New American Library, Inc., 1954.

3. Gandhi, M. K. The Story of My Experiments with Truth.

4. Johnson, David L., "The Task of Relevance: Aurobindo's Synthesis of Religion and Politics," Philosophy East and West, v. 23, no. 4, October, 1973, pp. 517-524.

5. McDermott, Robert A., "Indian Spirituality in the West: A Bibliographical Mapping," Philosophy East and West, v. 25, no. 2, April, 1975, pp. 211-239.

6. O'Connor, June. The Quest for Political and Spiritual Liberation: A Study in the Thought of Sri Aurobindo Ghose. Rutherford, New Jersey: Fairleigh Dickinson University Press, 1977.

7. Radhakrishnan, Sarvepalli and Charles A. Moore. A Source Book in Indian Philosophy. See Chapter XVI on Sri Aurobindo for selections from Arya and The Life Divine (pp. 575-609). See Chapter XVII on Radhakrishnan for a selection from An Idealist View of Life (pp. 610-637).

(continued)

8. Streng, Frederick J., "The Ethics of Moral Coercion: Gandhi and Political Revolution," Philosophy East and West, v. 23, no. 3, July, 1973, pp. 283-290.

9. Stunkel, Kenneth R., "The Meeting of East and West in Coomaraswamy and Radhakrishnan," Philosophy East and West, v. 23, no. 4, October, 1973, pp. 517-524.

BUDDHISM AND SUFFERING: BASIC TEACHINGS

I. DATES: October 30 - November 1, 1989

II. READING ASSIGNMENT: John M. Koller, Oriental Philosophies, pp. 133-145.

III. DISCUSSION TOPICS AND QUESTIONS

1. We shall begin this section with a brief biographical sketch of Gautama Siddhartha, the Buddha.
2. According to tradition, it was his dramatic encounters with sickness, old age, death, and renunciation which led Buddha to meditate on the problem of suffering. What was the nature of these encounters and how did Gautama Siddhartha's life change as a consequence of them?
3. What are the Four Noble Truths about which Buddha spoke in his first sermon at Sarnath? Since the notion of suffering is pivotal, we must have a clear understanding of what constitutes suffering and what this term means. According to the Second Noble Truth, suffering is caused by various kinds of craving. What is meant by 'craving?'
4. What is the Noble Eightfold Path, the Middle Way? What are the components of the Noble Eightfold Path and how are they related to each other?
5. What is the Buddhist analysis of personhood? Why is the self considered to be a mere fiction? Explain the Buddhist analysis of the self.
6. There is a difference between understanding these basic teachings of Buddha on the one hand and actually following them or putting them into practice on the other. Yet, is it possible to fully understand the Way without practicing it?
7. What is philosophical about Buddhism? How should the Western mind think of Buddhism? As a philosophy? A religion? A way of life? Is the distinction an important one?

IV. SUGGESTED SUPPLEMENTARY READINGS AND SOURCES

1. Burtt, E. A., ed. The Teachings of the Compassionate Buddha. New York: New American Library, 1955. A good, inexpensive collection of a variety of Buddhist texts, including "The Sermon at Benares" (pp. 29-32).

2. Coomaraswamy, Ananda K. Buddha and the Gospel of Buddhism. New York: Harper and Row, 1964. See Part I on the Life of Buddha (pp. 9-89) and Part II on Fundamental Concepts in Buddhism (pp. 90-186).

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3. Conze, Edward, I. B. Horner, David Snellgrove, Arthur Waley, eds. Buddhist Texts Through the Ages. New York: Harper and Row, 1964.

4. Smart, Ninian, "Buddhism," in Paul Edwards, ed. Encyclopedia of Philosophy. New York: Macmijlan Publishing Co., 1967.

BUDDHISM: HISTORICAL CONSIDERATIONS

I. DATES: November 6 - November 8, 1989

II. READING ASSIGNMENTS: John M. Koller, Oriental Philosophies, pp. 146-154.
Ninian Smart, "Buddhism," in Paul Edwards, ed., Encyclopedia of Philosophy.

III. DISCUSSION TOPICS AND QUESTIONS

1. Koller argues that there is a distinction between Buddhism as a way of life and Buddhist philosophies which are attempts to justify that way of life. What is the nature of these justifications?
2. We shall examine briefly the philosophical setting in India into which Buddhism comes, the development of Buddhism during the lifetime of Gautama Siddhartha, the various Buddhist councils following the death of Buddha, and the various schools of Buddhist thought which emerged from these councils.
3. What are the distinctions between the Theravada and the Mahayana schools of Buddhism?
4. What are the distinctions between Buddhist philosophies of realism (Vaibhashika and Sautrantika), philosophies of idealism (Yogacara), philosophies of absolutism (Ashvaghosa), and philosophies of relativism (Madhyamika)?
5. Characterize the doctrine of anatta, the absence of an eternal self, and the doctrine of anicca, impermanence.
6. What is the meaning of nirvana in Buddhism?
7. Trace the spread of Buddhism from India to China and other parts of east Asia. What causal factors led to the dissolution of Buddhism in India by the 12th century A.D.?

IV. SUGGESTED SUPPLEMENTARY READINGS AND SOURCES

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3. Kalupahana, David J. Buddhist Philosophy: A Historical Analysis. Honolulu: University Press of Hawaii, 1976.

4. Nakamura, Hajime, "Buddhist Philosophy," (Macropaedia, v. 3, pp. 425-431), The New Encyclopaedia Britannica, 15th edition, 1974.

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5. Pathy, T. V. Ajanta, Ellora, and Aurangabad Caves: An Appreciation. Aurangabad: S.P. Atre, Mudranika, 1987. A good brief account of the Buddhist caves, their development and art.

6. Radhakrishnan, Sarvepalli. Indian Philosophy. Volume I, See Chapter XI on the schools of Buddhism (pp. 611-670).

BUDDHISM: THE NATURE OF THE SELF

I. DATES: November 15 - November 20, 1989

II. READING ASSIGNMENT: John M. Koller, Oriental Philosophies, pp. 155-175.

III. DISCUSSION TOPICS AND QUESTIONS

1. We shall begin by explaining the doctrines of anatta (no-self) and anicca (impermanence), and the principle of dependent origination. What is the relation between these three doctrines?
2. What are the consequences of the principle of dependent origination for a) causation or creation, b) notions of space and time, c) the possibility of definitions of things?
3. Explain the Buddhist doctrine of the Wheel of Becoming.
4. What different theories about anatta (no-self) arose? Explain the concepts of self as element, self as person, self as 'suchness,' and self as consciousness.

IV. SUGGESTED SUPPLEMENTARY READINGS AND SOURCES

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2. Kalupahana, David J. Causality: The Central Philosophy of Buddhism. Honolulu: University Press of Hawaii, 1975.

3. Taylor, Richard, "The Anatta Doctrine and Personal Identity," Philosophy East and West, v. XIX, no. 4, October, 1969, pp. 359-366.

BASIC CHARACTERISTICS OF CHINESE PHILOSOPHIES

I. DATE: November 22, 1989

II. READING ASSIGNMENT: John M. Koller, Oriental Philosophies, pp. 245-249.

III. DISCUSSION TOPICS AND QUESTIONS

1. Koller contends that the aim of Chinese philosophy is to make people great. We shall examine this idea. What is meant by making people great, and how is this goal implemented by Confucian and Taoist thought?
2. If the greatness of persons is the fundamental concern, it follows that a) the human world is primary, b) ethics and spirituality are emphasized, and c) familial virtues are essential. We shall explicate these consequences.
3. What do we mean when we say that Chinese thought is characterized by a methodological inclusiveness?

IV. SUGGESTED SUPPLEMENTARY READINGS AND SOURCES

1. Chan, Wing-tsit, "Chinese Philosophy," (Macropaedia, v. 4, pp. 415-421), The New Encyclopaedia Britannica. 15th edition, 1974.

2. Chan, Wing-tsit, "Chinese Philosophy" in Paul Edwards, ed. Encyclopedia of Philosophy. New York: Macmillan Publishing Co., 1967 (v. 2, pp. 87-96).

3. Schwartz, Benjamin I. The World of Thought in Ancient China. Cambridge, Massachusetts: Harvard University Press, 1985. An excellent recent work on Chinese thought.

4. Wu, Joseph S., "Chinese Language and Chinese Thought," Philosophy East and West, v. XIX, no. 4, October, 1969, pp. 423-434.

CHINESE PHILOSOPHIES: HISTORICAL PERSPECTIVES

I. DATES: November 27 - November 29, 1989

II. READING ASSIGNMENT: John M. Koller, Oriental Philosophies, pp. 250-262.

III. DISCUSSION TOPICS AND QUESTIONS

1. What were the social, political, and philosophical conditions in China during the Shang and Chou Dynasties? We shall use a series of maps and other aids to illustrate this discussion.
2. Who was Confucius and what was the social and political context into which he was born?
3. What are the broad outlines of Confucian thought? What are the texts from which Confucius drew inspiration and the texts which contain his own thought? In what way did Mencius and Hsun Tzu continue the Confucian tradition?
4. What are the defining features of Taoism? Explain the principle views of Lao Tzu, Yang Chu, and Chuang Tzu.
5. How can we characterize Mohism and the views of Mo Tzu?
6. Characterize the School of Names and Legalism. What are the fundamental interests and orientations of these two schools?
7. What are the major features of the Yin-Yang School? We shall examine the theory of the Five Agencies and the Yin-Yang theory.

IV. SUGGESTED SUPPLEMENTARY READINGS AND SOURCES

1. Chan, Wing-tsit. A Sourcebook in Chinese Philosophy. Princeton, N. J.: Princeton University Press, 1963. See selected texts from Lao Tzu, Chuang Tzu, Mencius, Hsun Tzu, Mo Tzu, the Logicians, and the Yin-Yang School.

2. Creel, H. G. Chinese Thought from Confucius to Mao Tze-tung. New York: New American Library, Inc., 1953. An inexpensive, brief, non-technical account of the major features in the history of Chinese thought. A good student edition.

3. Waley, Arthur. Three Ways of Thought in Ancient China. New York: Doubleday and Co., 1939. Focus on Chuang Tzu, Mencius, and the Realists.

4. Yu-Lan, Fung. A History of Chinese Philosophy. 2 volumes. Princeton, New Jersey: Princeton University Press, 1952. See Chapter V on Mo Tzu and the early Mohist School, Chapter VIII on Lao Tzu and Taoism, and so on.

CONFUCIANISM

I. DATES: December 4 - December 11, 1989

II. READING ASSIGNMENT: John M. Koller, Oriental Philosophies, pp. 263-282.

III. DISCUSSION TOPICS AND QUESTIONS

1. In answer to the question about how to achieve the well-being of society, Confucius answers with a humanistic social philosophy. Why is this philosophy called humanistic, and how does it differ from naturalistic and supernaturalistic views?
2. What is the best way to understand a cluster of concepts which form the core of Confucian thought, particularly on ethical questions. We shall carefully examine 'jen,' 'li,' 'yi,' and 'hsueh.'
3. What is the goal of government and how should it function? In attempting to answer this question, we shall touch upon the ideas of governing by virtue, education, familial harmony, familial relationships, and the like.

IV. SUGGESTED SUPPLEMENTARY READINGS AND SOURCES

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2. Chan, Wing-tsit. A Sourcebook in Chinese Philosophy. See particularly Chapter 2 on the Humanism of Confucius (pp. 14-48.

3. Dawson, Raymond. Confucius. Oxford: Oxford University Press, 1981. See Chapter 2 on learning and teaching (pp. 9-25); Chapter 3 on ritual (li) and music (pp. 26-36); Chapter 4 on humaneness (jen) and other virtues like filial piety, loyalty, and good faith (pp. 37-52); and Chapter 6 on government (pp. 64-78).

4. Fingarette, Herbert. Confucius: The Secular As Sacred. New York: Harper Torchbooks, 1972.

5. Fingarette, Herbert, "The Problem of the Self in the Analects," Philosophy East and West, v. XXIX, no. 2, April, 1979, pp. 129-140.

6. Hall, David L. and Roger T. Ames. Thinking Through Confucius. Albany: State University of New York Press, 1987. One of the best sources for understanding the Confucian concept cluster. See especially Part II, pp. 71-131. We shall refer to this interpretation frequently.

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CONFUCIANISM (continued)

7. Hall, David L. and Roger T. Ames, "Getting It Right: On Saving Confucius from the Confucians," Philosophy East and West, v. 34, no. 1, January, 1984, pp. 3-23.

8. Lau, D. C., trans. Confucius: The Analects. New York: Penguin Books, 1979. See the following passages in the Analects:

   jen (humanness, authoritative person) 6/23, 15/33, 18/7, 1/2, 12/22, 12/1, 7/30,17/5, 13/19, 12/2, 12/3, 6/30, 4/15, 4/2, 6/21, 9/28, 15/32, 17/8, 17/6, 4/4, 4/3, 6/28, 7/33, 4/6, 6/28, 7/33, 4/6, 7/29, 14/2, 7/34, 7/33, 6/17, 12/24, 3/3.

   li (rites, ritualistic behavior) 2/4, 16/3, 2/23, 3/14, 12/1, 1/12, 2/11, 9/3, 13/5, 2/5, 8/2, 17/8, 6/27, 9/11, 17/11, 3/3, 11/1, 1/13, 17/9.

   yi (rightness, appropriateness, meaningfulness) 15/18, 2/24, 4/10, 15/16, 15/29, 1/13, 4/16, 5/16, 7/3, 7/16, 14/13, 12/10, 12/20, 13/4, 16/10, 19/1, 14/12, 15/17, 16/11, 17/23, 18/7.

   hsueh (learning or studying) 3/14, 9/5, 6/18, 17/2, 6/11, 7/7, 7/8, 16/9, 2/12, 9/2, 15/1, 19/2, 19/7, 15/31, 15/3, 1/7, 11/25, 1/8, 9/4, 14/32, 1/4, 15/32, 2/4, 7/17, 8/17, 2/15, 2/18, 8/12, 14/24, 5/28, 7/34, 6/3, 11/7, 6/27, 16/13, 9/2, 2/12, 13/4, 16/9, 17/2, 17/8.

9. Mei, Yi Pao, "Confucianism," (Macropaedia, v. 4, pp. 1091-1099), The New Encyclopaedia Britannica. 15th edition, 1974.

10. Rosemont, Henry, Jr., "Kierkegaard and Confucius: On Finding the Way," Philosophy East and West, v. 36, no. 3, July, 1986, pp. 201-212.

11. Yu-Lan, Fung. A History of Chinese Philosophy. Volume 1. See Chapters III and IV for a discussion of philosophical thought prior to Confucius and the rise of Confucianism (pp. 22-76).

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